THE MOST Natural and Easie Way OF INSTITUTION:

CONTAINING

PROPOSALS

For making a

Domestic Education

Less Chargeable to PARENTS,

AND

More Easie and Beneficial to *Children.*

By which Method, Youth may not only make a very considerable Progress in *Languages*, but also in *Arts* and *Sciences*, in Two Years.

Ἐν πρῶτον, καὶ μέσον, καὶ τελευταῖον ἐν τέχνῃ κεφάλαιον ἀγωγὴ σπουδαία καὶ παιδεία νόμιμος ἐστι. Plutarch.

By *R. Ainsworth.*

The Second Edition, with Additions.

LONDON,
Printed for *Christopher Hussey*, at the *Flower-de-Luce* in *Little-Britain.* 1699.

TO

Sir *WILLIAM HUSTLER*,

A MEMBER of the Honourable *Houſe of Commons.*

SIR,

YOUR *Honour, ſome conſiderable time ago, being much Concern'd about the* beſt Method *in the* Education *of your* Children, *was pleas'd to ask my Opinion therein: But my Thoughts concerning it, at that time, being but in the* Embryo, conceiv'd *upon the Reading a Treatiſe of* EDUCATION, *writ by the* Learned *and* Ingenious *Mr.* Lock, *to whoſe Opinion fearing I might be too partial by the Satisfaction his other Writings gave me, and knowing how* unſafe *and* invidious *it is to oppoſe* Inveterate Cuſtoms, *I, as handſomly as I cou'd, declin'd the Matter. Only I ventur'd upon your preſſing me further, to tell you I ſhould prefer a* Domeſtic *to a* public Inſtitution. *Your Honour was pleas'd to inform me, you were of the ſame Mind, and deſir'd me to enquire out a* Tutor, *propoſing ſuch a* Sallary *as I believe few Gentlemen in* England *give, and which might have invited into your Family a Man of* Sobriety, Parts *and* Learning. *But tho' I durſt not then venture my* callow Thoughts *abroad, after they were* fledg'd *and* confirm'd *by* Time *and* mature Advice, *at the Inſtance of your Worthy Brother,* * (*a* GENTLEMAN *of that* Piety *and* Vertue, *that I dare not write his Character; and if I durſt, of ſuch* Modeſty, *I ſhou'd be afraid to loſe a Friendſhip, which has been ſo many ways to my Credit and Advantage*)

* *Mr.* JAMES HUSTLER.

Advantage) *I ſent them to you in a few* Propoſals, *tending to make a* Domeſtic Inſtitution leſs chargeable *to the* Parent, *and more* Uſeful *and* Eaſie *to the* Child. *Upon the Reading of which, ſome* Objections *ariſing, I was deſir'd to* anſwer *them, and ſubjoyn the Reaſons of the ſaid* propoſed Method, *which I* purpos'd *to do with all the* brevity *I cou'd, and ſend them to you the ſame day. But beginning to think what* Method *to uſe therein, it ſeem'd neceſſary to ſhew there was a General* Male-Treatment *of* Children; *and this I conceive to be not only the moſt* proper, *but moſt* uſeful *way of* proceeding *in Caſes of this Nature. For if I can prove a Reformation is neceſſary, I have gained a conſiderable Point; and having no Ambition my* Diminutive Name *ſhou'd ſtand in the* Catalogue *of* Reformers, *ſhall be ſatisfy'd in the hopes of ſeeing ſome other more happy and ſucceſsful Propoſals, in order to the effecting thereof. An honeſt and ingenuous Man ought not to be concern'd, that his* Methods *for* Reformation, *of any grievance in* Church *or* State, *are rejected, if he has been ſo happy to Convince that* ſome *or* other *were Neceſſary.*

SIR,

I humbly deſire your Pardon for prefixing your honour'd Name to theſe Papers, aſſuring you I don't pretend to make a Preſent, *but beg a* Patronage. *And if you will pleaſe to do me theſe two* Favours, *firſt, To think I meant honeſtly, and nextly, To pardon the failures of the management to the* Candour *and* Ingenuity *of the* Deſign, *I will* (*in Return*) *do you the* only one *that lies in my Power, in Superſeding wretched* Panegyrics *and* fulſome Flatteries, *the uſual Furniture of Modern Dedications, being ſenſible that Perſons of known* HONOUR *and* WORTH, *are abus'd by having their Names taken in vain by every trifling Scribbler; And only add that I am,*

Honour'd Sir,

Your Obliged humble Servant,

R. Ainſworth.

PROPOSALS

Of a Method of

Inſtitution, &c.

THE Advantages of giving Children an *Ingenuous* and *Liberal Education*, are ſo well known in *England* to all *ranks* and *degrees* of Men, we need no *Lacedæmonian Edict*, by which thoſe *Parents* were depriv'd of the Freedom of their City, who were negligent in this Particular, being look'd upon fit for nothing but to cleanſe Shoars, and carry Burdens, who condemn'd their *Sons* never to be fit for any better Employment. But tho' we are ſufficiently Convinc'd of the *Uſefulneſs* and *Excellency* thereof, we are very negligent and careleſs of the *Methods* whereby to effect it, and ſo more blame-worthy than ſome of the ignorant *Lacedæmonians*, who poſſibly ſaw no ſuch real benefit thereby. To be ſolicitous about the *End*, and neglect the *Means*, betrays I know not whether more *Levity* or *Imprudence*.

We generally think to give our Children education is but in other words, to ſend 'em to School; to whom, or for what, is not much material. It may be, about ſix or ſeven years after, 'tis expected a Lad ſhou'd underſtand Latin; if he does, all is well, if not, cries the Parent he's a Blockhead, I'll ne'r trouble my head further about him. If he is a Gentleman, may be he adds, He had as good play at Home as at School; and ſo the Youth being fit Company for none but Servants, familiarly converſes and ſaunters away his Time with 'em. And now having told you his Company, you may gueſs at his Manners,

Uva conſpectâ livorem ducit ab uvâ,

But if a Tradeſman, Away with the Dunce, I'll put him to 'prentice forthwith; ſo *this* often occaſions *that* too, to be done pre-

precipitately, and so he is little better for serving a tedious Apprentiship, in a whipping *Bridewell*, under a flogging *Orbilius*. The better did I say? nay, generally worse, being habituated there to several Vices, which often keep him Company as long as he lives.

But, if after all, the Parent is resolv'd, in spight of the *Muses* and *Apollo*, his Son shall be a Scholar, after a sound Chastisement, he is sent to another School, 6 or 7 years longer, to make his Verse end--*Berecynthius Atys*, and read a little--τὸ δ' ἀπαιδεύτως, without knowing any thing of *Arts* and *Sciences*, and perhaps Common Sense.

To reform these, and such like Abuses, in Childrens common treatment, several worthy Persons have taken great pains, (as Mr. *Walker*, Monsieur *Fleury*; but above all, the Learned and Ingenious Mr. *Lock*, (whom I have not the Honour to know but by his excellent Pen) and treated this subject so well, that they will always be reckon'd as our best and chiefest *Reformers*. Nor have they miss'd of success amongst *discerning* and *impartial Readers*; but most being otherwise, and the *Heresies overgrown*, and *stubborn*, a thorow *Reformation* cannot be expected on a sudden.

Having often highly extoll'd the Method of learning *Latin*, as a *Native of Rome*, being convinc'd both by great Reasons, and great Authorities it must be the best; and being accus'd by some of Singularity, tho' following so great *Authors*, because I had made *Proposals* to some *Gentlemen* by which I suppos'd the Design might be best answer'd, I thought my self concern'd to give a Publick Account of my so doing; in the performance whereof, I shall insist in this Order:

1. Enquire into the manner of our Childrens general *Treatment*, both by *Parent* and *Master*, and make some *Animadversions* on both.

2. Lay down a *Method*, in 10 *Proposals*, whereby I conceive it easie to teach them to understand a *Roman Author* very well, write *Latin elegantly*, speak it *properly* and *easily*, gain a considerable knowledge in *Logic*, *Rhetoric*, *Geography*, *History*, &c. in the space of two years.

3. Assign the Reasons of the said *Proposals*, and answer *Objections*.

And lastly, Leave the whole to the Judgment of the Candid and Judicious Reader.

The

The Reaſons of the ſlow Proficiency, and careleſs Inſtitution of our Children, are ſuch as either the *Parents*, or *Maſter*, is chargeable with.

Firſt, The *Parents*,

Who don't ordinarily take care to have their Children taught to read, till they are ſo habituated to *Vice* and *Idleneſs*, that their Teacher muſt have as much Labour to bring 'em into love with their Book, as otherwiſe would have taught 'em to read; from whence alſo various Inconveniencies ariſe both to the *Parents* and *Children*; the *Enumeration* whereof not being my Province, I leave to thoſe who write the whole ſeries of *Education*. *Reaſon* 1.

No doubt, as ſoon as they can *ſpeak*, they may be taught to *read* either by Father or Mother, with eaſe and pleaſure, without ever impoſing it as a Task upon 'em. The Ingenious Mr. *Lock* tells us of a Perſon of great Quality and Worth, who by paſting the *ſix Vowels* on the ſix ſides of a *Die*, and the remaining 18 *Conſonants* on the ſides of three other *Dies*, has play'd his Son into *Spelling* and *Reading* with the greateſt *eagerneſs* imaginable; and I doubt not but the ſaid worthy Patriot may teach him *Arithmetic*, *Hiſtory*, *Muſic*, with but a little deviation from that his ſo excellently *contrived* Method. *Facile eſt inventis addere*. This very Method, for fear of bad Conſequences afterwards, may not be ſo well, but from it we have an hint for an hundred very harmleſs Inventions to teach Children to Read.

2. If they do take care to ſend 'em to *School*, perhaps 'tis to ſome *Woman* who never knew any thing of *Orthography*, tho' ſhe may make a ſhift to read her *Prayers*, or Murder a *Gazette*, confounding one Period with another, which ſhe muſt needs do, having never been acquainted with the *Rules* of *Pointing*. Hence it comes to paſs, that *Vulgar People*, who only have learn'd to *Read* and *Write* at this rate, commit ſuch horrible blunders in *Spelling*, and making no *Points*, are at the hazard of having no one, that writes *true*, to underſtand what they mean.

I admire that *Parents*, that deſign their *Children* a *Liberal Education*, ſhou'd commit them to ſuch; they had better let all alone, for they contract ſuch ill *habits*, as will coſt their Maſter afterwards double the trouble to unlearn 'em, as were requiſite to learn 'em to read, and I ſhou'd ſcarce undertake to teach 'em for a double Reward: For to *teach* has a great deal of pleaſure, to *unteach* has none at all to recommend it. To which I may add, That it not only diſcourageth the Pupil, but is apt to create in him an averſion to his *Tutor*: And thus both the *Maſter* and *Scholar* labour in vain.

—— *Iſta filix nullo manſueſcit aratro.* Perſ.

And this I am ſure of, by many *Experiments*, that an *Adult* Perſon, who has had the misfortune to be taught *Engliſh* at this rate, cannot be ſo great a *Proficient*, in 6 Months time, in learning *Latin*,

as

as another, happy in his first English *Rudiments*, may be in two; and besides, must take a great deal more pains.

Reason 2. *Parents*, when their *Children* are fit in their Accounts to be put to a *Master*, think it sufficient to put them to a good *Scholar*, (as they phrase it) whether *a good Man* or no, is not much material: And what is this *good Scholar*? He understands *Latin* and *Greek*. As tho' this were *Accomplishment* enough! This is so far from it, that 'tis undoubtedly but one *Qualification*, and that one of the least too, of a good School-master to little Children, whose tender years are to be imbu'd with *Piety*, and Principles of right *Reason*: He ought to be a *Vertuous*, *Modest*, and *humble Man*, and very *patient*; his chief business ought to be to dissipate by soft and gentle means, those *passions* that would *over-cast* the early *dawnings* of infant *Reason*, that it may shine out *bright* and *glorious*; and with a gentle hand, to weed out the *Tares* which perhaps were sown when the Parents slept, before they are grown so high, as to choak the *Culture* of an *Ingenuous* and *Liberal Education*, to cherish the *Principles* of *Kindness*, and *good Nature*, till they are grown into *HABITS*; to settle a *Reverence* to their *Parents* and *Masters*, and a *Love* and *Respect* for *all*, and they will soon enough afterwards learn to exert them in a *fashionable Mein*, and *decent Comportment*, which, when they have learn'd with a *Dancing-master*, will more admirably become them, when their *Bows* and *Honours*, not forc'd by *Modes* and *Fashions*, not *Ap'd* and *Mimick'd*, but found to be real by the Divine sweetness of their Looks, which no Art can teach, will not only challenge from all Persons an high Commendation of their Parts and Breeding, but also gain 'em every where an *Admiration* and *Love* for their *Virtue*.

He ought not only to have these *Qualifications*, but a reasonable knowledge of Arts and Sciences, as *Logic*, *Rhetoric*, *History*, *Geography*, &c. to speak *Latin* well and *promptly*, and understand the *Greek Tongue*; neither too young, nor too old, a proper well-made Person, and of a good Presence. What shall I say? He must be

——— *Qualem nequeo monstrare & sentio tantum.*

Obj. But you will say, All these *Qualifications* seldom meet in one Man, especially who will vouchsafe to be a *Tutor*.

A. I confess it. And therefore get in one, as many as you can, and be content to abate him some of these last, (I mean as to Accuracy) but never any of the first; for in those that are to study as *Gentlemen*, this Age looks upon it a greater *Accomplishment* to have a taste of all *Arts* and *Sciences*, so as to be able to discourse, and give some tolerable Account of each, as occasion shall offer, than to stick close to any particular Study, neglecting the rest, provided that when they are called to any *Office* or *Imployment* in the *Common-wealth*, they then apply themselves close to that *Study*, which

may

may best qualifie them for it, and make all their other *Knowledge* as much as they can subservient thereto: But if design'd for *Scholars*, in whatsoever their Master is deficient, they may perfect themselves by their Industry, and a *Tutors* assistance, in the *University*.

Many Parents think 'tis well enough to send their Children to a *publick School*: Those that are not able to give them a *Domestic*, or more private *Education*, I censure not; but such persons as have good *Estates*, and some of *Quality* and *Worth*, who perhaps have taken great pains to form their *Childrens Mind*, and *Manners*, with *Piety* and *Vertue*, till they are come to 7 or 8 years of Age, and then for the sake of a little *Latin* run so great an hazard to have the beautiful *Image* spoil'd, and the whole Work effac'd, some will be apt to Arraign of either *Levity*, *Incogitancy*, or both. Here Children of good, and bad *Education*, and good, and bad *Tempers*, being huddled *promiscuously* together, it may be rather fear'd the *bad* may infect the *good*, than hoped the *good* may reform the *bad*.

——— ——— quoniam dociles imitandis
Turpibus ac pravis omnes sumus.

But further, Would publick *School-masters* (as 'tis next to an Impossibility they should) take care of their *Morals*, and be never so sollicitous of *Cultivating* their early Years with *Piety* and *Vertue*, yet at Noon or Night, when dismiss'd from *School*, they would be apt to saunter about, and loyter in the Streets, where they wou'd see various Objects to divert their thoughts, hear several *Common*, if not impious Sayings, of *Porters*, *Car-men*, and *Kitchen-Wenches*, which much abhor from that *Phrase* and *Diction* they ought always to be Accustom'd to; whereby

Barbatos licet admoveas mille inde Magistros,
Hinc totidem,

their *Virtue* and *Innocency* would be difficultly secur'd. I profess I shou'd hardly run the risque were there no better, no other way, whereby my Son could come at the Understanding of a Language.

I am sorry I shou'd have *Occasion* to subjoin my next *Reason*:

Many of good *Estates*, and I fear some of *Quality*, do give their Children a very mean and ordinary *Education*, because they are loth to be at any extraordinary Charge about it: Of this, *Plutarch* vehemently complains, in his Time, in these words; *Reason 3.*

Πολλοὶ δ' εἰς τοιοῦτον τῶν πατέρων προβαίνουσι φιλαργυρίας, ἅμα καὶ μισοτεκνίας, ὥσθ' ἵνα μὴ πλείονα μισθὸν τελέσειαν, ἀνθρώπους τοὺς μηδενὸς τιμίους αἱροῦνται τοῖς τέκνοις παιδευτὰς, εὔωνον αμαθίαν διώμενοι·

Many People are grown so Covetous, and (I will not translate *my Authors* word) *so slighting of their Children, that for fear*

of

of paying a greater price for their Tuition, they chuſe Men of no Account for their Children's Tutors, purchaſing for them a cheap Ignorance.

And tells us a biting reply of *Ariſtippus*, who being ask'd by one of theſe Fathers what he would ask for his Sons *Education*, χιλίας δραχμὰς, ſaid he. *O Hercules* ! cry'd the other in a great Aſtoniſhment, *Why, I can buy a good Slave for that Money*: *Why, and ſo you may*, reply'd the Philoſopher, *then you will have two* Slaves, *the* Slave *you have* bought, *and the* Slave *you have* begot.

But to ſet aſide all *Arguments* drawn from the *Uſefulneſs*, *Excellency*, and *Ornament* of *Learning*, ſince theſe are no *Topicks* to inſiſt on with ſuch a *Reader*, we will endeavour to convince him that the laying out his *Money* in his Sons *Education*, is not *incompatible* with his own *Maxims*. If he had a piece of *Land* that were very barren and ſtony, but with a little *Agriculture* wou'd be as good as any of his *Neighbours*, wou'd he ſpare his Money here, where there was a proſpect of a conſiderable Advantage? Wou'd he not rather order his *Bailiff* forthwith to *Manure* and *Cultivate* it? And is the *Cultivating* of his Son, a matter of leſſer moment, from whence probably, in the very Letter, more profit may come into his *Pocket* than from his *Field*?

Or when he has a conſiderable ſtock of Money by him, is he not apt to be uneaſie, till he has put it out to *Intereſt*, hearken'd out a *Mortgage*, or wiſely tranſmuted it into good *Terra firma*; becauſe, ſays he, let *Fires*, *loſſes at Sea*, *change of Government*, any, or all of theſe happen, this will ſtay upon the ſpot, I ſhall ſtill have this to leave my Son, Yet tho' the Land, as he ſaith, will ſtill abide on the ſpot, he knows how moveable a skin or two of Parchment is. One would think now, if he could light of a Purchaſe more ſecure, and more advantageous too, for his Son, he ſhould not grudge to lay out his Money upon it. If he ask me what that is, I anſwer: *A Vertuous and Learned Education*; and that too, (if he be as careful as he generally is) he may have a very good Penny-worth. Only let him remember, *The beſt is the beſt Cheap.*

Reaſon 4. The *Fondneſs* and *Indulgence* of ſome *Parents*, who can ſcarce endure their Children out of their ſight; For (ſay they) we are not ſure they will be ſo indulg'd, and treated with that *care* and *tenderneſs*, they are at home. And what then? Suppoſe they ſhould not, where would be the harm of it? Perhaps, nay probably, the inuring them to a little more hardſhip, may in a great meaſure contribute to their *health*, by *confirming*, and *fortifying their Conſtitution*. This the *Lacedæmonians*, *Romans*, and other Wiſe, and Warlike *Nations*, knew; and therefore were far enough from bringing up their *Children* with that *ſoftneſs*, and *niceneſs*,

as

as our Cocker'd Citizens are. And certainly, whether we reſpect their Bodies or Minds, this nice and over-tender treatment of Children, muſt be very pernicious to them; it makes their *Conſtitutions* weak and infirm, ſubject to catch cold with every little breath of *Air*, and their health often various, and uncertain all their life long. Then as to their Minds, they muſt not be croſs'd, nor contradicted, they muſt have their humour in every thing. What a piece of barbarous Cruelty is it in *Parents* to ſuffer thoſe *Paſſions* to get ſtrength in the pretty Creatures, the *breaking* of which will coſt them ſo dear, and dearer if never *broken*!

And certainly, a *wiſe* and *ſober Tutor* may manage a *Child* to his Advantage both ways much better, who 'tis probable will never ſuffer thoſe *Irregularities* in his *Meat*, *Play*, or *Sleep*, which the ill-tim'd and pernicious *Indulgence* of many *Parents* often winks at, and oftner ſees not; And too great, or too little a weight, too quick, or too ſlow a *Motion*, often put this delicate *Movement* out of order. He will ſooner ſee the firſt riſing of any *Diſorder* or *Tempeſt* in the *Paſſions*, even (like the Prophets Servant) when no bigger than a Man's hand, and ſo may diſſipate, and ſcatter them with more eaſe, that ſo they may not *over-cloud* the *Sky* of their *dawning Reaſon*, before the bright *Sun* of their *Vertue* can well be perceiv'd to be riſen in their *Horizon*.

The next Charge I have againſt *Parents*, is their frequent *removing* their Sons from one School to another, upon the ſlighteſt Reaſons, and ſometimes none at all; then which, nothing is more apt to rebate the Maſters diligence, who cannot tell but another may reap the fruit, and have the credit of his care and pains, and the Child, by this means, is moſt certainly balk'd, for being put into one Method by his firſt Maſter, into another by the ſecond, and perhaps into the firſt again by the third, or it may be into a new one, he loſeth ſome years, and is not at laſt ſo good a *proficient* as if he had been intruſted, or continued with any of the three. They ought to be very great and cogent Reaſons, which oblige a Parent to remove his Child, if he has been a conſiderable time under a Maſter, eſpecially when the Pupil reſpects him, and makes, tho' but a ſlow, Proficiency under him. Parents ought to ſay ſo to their Sons as *Tully* does to his: *Reaſon* 5.

Quamobrem diſces tu quidem a Principe hujus ætatis Philoſophorum, & diſces quam diu voles, tamdiu autem velle debebis, quoad te quantum Proficias, non pœnitebit. Cic. de Offic. lib. 1.

Some perſons neglect to enquire into their *Childrens Proficiency*, even ſometimes, tho' very *learned* themſelves, perhaps, thinking it too mean a thing, or not their *Province*, to concern themſelves in examining School-Boys Exerciſe; but *Marcus Cato* thought not ſo, who, tho' he kept a *Tutor* at home for his *Sons*, would not- *Reaſon* 6.

withſtanding himſelf, even in the *Tutors* preſence, give them not only precepts of *Virtue*, but *Grammar* too, exciting at once both the diligence of *Tutor* and *Pupil*. But the *Great Auguſtus*, tho' labouring under the weight of *Years* and *Empire*, *thought not ſo*, who conſtantly taught his two Grandſons, *Lucius* and *Caius*. But *Tully thought not ſo*, who, tho' of *Conſular Dignity*, and a great *States-man*, ſupporting, as it were, with his own Shoulders, a tottering *Common-wealth*, made Account he had not yet diſcharged his duty to his Son, by ſending him to *Athens*, the moſt learned *City* and *Univerſity* of the World, to be inſtructed by *Cratippus*, one of the greateſt Philoſophers of the Age, unleſs himſelf alſo wrote him a *Treatiſe* of *Ethics*, by which to *form* and *regulate* his Manners. Theſe *Examples* I do not produce, becauſe I would perſuade *learned Parents* to toil and labour at the *Oar*, like theſe great Perſonages, (tho' perhaps, if they ſhou'd, their *Fere* wou'd often make them amends) but that they wou'd think it not ſo mean an Employ, now and then at leiſure hours, to inquire into their Sons proficiency, that if either *Tutor* or *Pupil* be *remiſs*, they may *admoniſh* him, or *diligent*, *incourage* him.

Theſe are the Reaſons of the great *Obſtacles* and *Remoras* in Childrens *Education*, occaſioned by the *Parents*, ſome being tardy in one particular, and ſome in another. Now come we to thoſe, which on the *Maſters* part lie againſt their improvement in learning *Languages*.

Reaſon 1. Some *Maſters* have a *ſtanding Method*, not only in teaching their *Pupils* a *Language*, but alſo in the *Motives*, by which they propoſe to raiſe and fix their *Attention*. This may proceed from a want of *Reflection*, that Chiidrens *Paſſions*, as well as of elder People, are excited by different *Methods* and *Motives*. Now whilſt a Maſter continues ignorant of the *particular Motives* by which he muſt raiſe *Attention* in every particular *Scholar*, he muſt needs be often at a loſs, let his *general Method* be never ſo good, and let him take never ſo much pains. He had as good talk to the Wind, and Plough the Shoar; *the one* would as ſoon learn, and the other be cultivated, as ſeveral of his Pupils. Certainly therefore, the knowledge of his *Scholars* temper muſt be the *Theory*, and the proceeding by that knowledge, the *Practick* of the moſt uſeful and excellent *Science* any *School-maſter* can *ſtudy*, whether reſpecting his own *Eaſe*, or his *Pupils Advantage*.

Reaſon 2. Some again (I would hope not many) preferr'd (*magis ambitu quam merito*) having *annual Stipends* in *Free-Schools*, in the *Erection* and *Endowment* whereof our *Anceſtors* have been very *liberal*, make no Conſcience of ſuffering their Pupils to loſe their time,

time, their *Duty* and *Credit* being ſmall *Motives* to their *Diligence*, where the main *Stake*, their *Sallery*, is ſecur'd. But I have not time to declaim againſt one of theſe, and if I had 'twere loſt labour.

——— *Caret culpâ, neſcit quid perdat & alto*
Demerſus, ſummâ rurſus non bullit in undâ. Perſ.

Others, tho' otherwiſe *learn'd* and *conſcientious*, whether indeed approving their own *Method*, or taking it from *Cuſtom*, without ever calling it to the *Touchſtone* of their better *Judgment*, enjoyn the *Herculean Labour* of getting *Lilly*'s *Grammar* without book, perhaps two or three times over, and after that a long *Word-book* of two or three thouſand Words jumbled together at a ſtrange rate; and it may be, ſhould *Children*, with *prodigious labour* and *courage*, conquer theſe, the *Hydra* bubbles up again with more Heads, their *Leſſons* out of their *Authors* are to be learn'd *Memoriter* too, which baffles our valiant *Champions* to that degree, they dare *Encounter* no longer, but ſlink away, and are not a pin better for all their former *Victories*. *Reaſon* 3.

I wou'd ask one of theſe *Gentlemen*, ſhould he ſet about the learning of the *Arabian Tongue*, carrying along with him an *earneſt deſire*, a *firm reſolution*, and the *Terms* of *Art*, (which are common to all *Languages*) and deſiring his *Tutor* to ſhow him the moſt expeditious way of attaining it, ſhould only receive this *anſwer*, Sir, You muſt get *Erpenius*'s *Grammar* perfectly without book, and afterwards fix in your *Memory* two or three thouſand words out of an *Arabian Lexicon*, would he not be diſcourag'd at this? Would he not be apt to think there might be ſome more *expeditious* way of learning it found out? Undoubtedly he would, eſpecially if the *Rules* of *Erpenius*'s *Grammar* were *Arabic* as *Lilly*'s are *Latin*. And does he think that which diſcourageth him, *a Man*, with all theſe *Advantages*, ſhou'd not have the ſame effect upon *a Child*, without them?

Not that I go about to depreciate *Lilly*'s *Grammar*, eſpecially with the *Oxford Notes*; no, perhaps it is the beſt that ever was writ, but ſeveral *Rules*, and many more *Exceptions*, ſeem rather to be *calculated* for the *Meridian* of riper *Judgments*, than to the *Latitude* of *Childrens Capacities*. Nor did the Learned *Compilers* ever deſign a fourth part of them to be learn'd without book by *Children*; they only propoſe a Boy ſhould learn his *Declenſions* and *Conjugations* very well, which when he underſtands, *not by rote*, but reaſon (as they phraſe it), and is more cunning *in underſtanding the thing, than rehearſing the words, which is not above a quarter of a years diligence, or very little more, to a painful and diligent* *See the Preface to Lilly's Grammar.*

diligent Man, if the Scholar have a mean Capacity: then they Adviſe to let him paſs to the *Concords*, to *know the agreement of Parts among themſelves, thence to the* Syntax, but not to learn the *Rules* as *they follow in Order, but as occaſion ſhall offer it ſelf in Reading and Perſing ſome Author, wherein not only the* Eloquence *of the* Tongue, *but ſome plain Leſſon of Honeſty and Godlineſs is contain'd.* And after ſome time *of turning* Engliſh *into* Latin, and *Vice verſa* a little below, they add, *If to this were adjoyn'd ſome uſe of ſpeaking, (which muſt alſo neceſſarily be had) he ſhall be brought paſt the wearieſome bitterneſs of his Learning.* This method ſeems to me ſo rational, that I am almoſt tempted to believe ſome *School-maſters* have never read the *Preface* to the *Grammar* they daily teach, or if all have, I wonder (tho' ſome Learned and Ingenious Men may) others ſhould have reaſon to think they have found out a better way of teaching their *Grammar*, than the *Compilers* themſelves had. In my Judgment, thoſe *Maſters* who take a different *method* to their Preſcriptions, (except as before Excepted) walk a tedious round; but eſpecially ſuch as teach all the *Rules* and *Exceptions* as they follow one another, before their *Pupil* reads an Author. For if *Children* ſhould by the *Maſters* diligence, and continual beating their brains about the ſence of this, or that particular *Rule*, or *Exception*, be brought to ſome little Notions about them, 'tis ten to one, but being forc'd to ſummon all their thoughts to underſtand the next, the *Ideas* they had conceiv'd about the former are quite *obliterated*; by this means it often comes to paſs that one poor *Exception*, which perhaps might not occur above once in an *Author*, at laſt is underſtood at the loſs of two or three *General Rules*, and ſome *Leather* in at the bargain. Sure I am, that the learning this line,

Tartara Taygetus ſic Tanara Maſſica, &c.

ſtood me in the latter, if not in the former, which had I never learn'd, had not been a pin of matter, ſince no Word is of one Gender in the Singular, and another in the Plural Number.

Nor would I, by what I have ſaid of *Lilly's Grammar*, be underſtood as if I thought that a perfect *model*. It's greateſt Admirers have confeſs'd, there are many *Deficiencies* to be *ſupply'd*, but more *Redundancies* to be *retrench'd*; and the modeſt *Compilers* themſelves thus preface it.

Wherefore it is not amiſs, if one ſeeing by Tryal, an Eaſier *and* Readier way *than the common ſort of* Teachers *do, would ſay what he hath prov'd, and for the* Commodity allow'd, *that others not knowing the ſame* might by Experience *prove the like, and then by*

by proof reaſonably Judge *the like*, *not hereby excluding the* better way *when it is found out*, *but in the mean while forbidding the* worſe.

This I believe I may venture to ſay, It may be eaſie for any *Maſter*, on half a Sheet of Paper, to extract out of this *Grammar* what is ſufficient for any Lad to know before he reads an *Author*. But I proceed :

The *harſhneſs* and *ſeverity* of others, is a great obſtacle to Childrens *Improvement*. Were they to perform their hard *task*, and carry *burdens* like *Slaves*, and not for every little *Omiſſion*, or *Peccadillo*, to be thump'd like them, I ſhou'd think their condition ſomething different. Nay, I fear they are beat ſometimes for not performing *Impoſſibilities*, for not making *Brick* without *Straw* ; I mean, for not finding *Matter* as well as *Words*. And is not this an *Ægyptian Slavery*? *Reaſon 4.*

If theſe *Gentlemen*, whom a body would ſcarce take for *Romans*, unleſs by their *Faſces*, pretend a liberty to ſcourge them, in order to their *Manumiſſion*, I ſhould be rather content my Son ſhould be no *Denizen* of *Rome*, than pay ſo dear for his *freedom*.

Indeed, when *ill Principles*, long indulg'd, are grown to *ill Habits*, and a Maſter has in vain, a long time, attempted to *Weed* them out gently with his hand, there may be occaſion for a *Spade* or a *Mattock*, to dig them up at once, but that being once done, I can ſee no occaſion afterwards, in any caſe whatſoever. When Boys, as *Quintilian* has obſerv'd, *Facile ſanabilibus laborant malis*, why ſhould we always have recourſe to the extreameſt remedy? *Correction*, like *Phyſick*, where it has no *operation*, commonly doth harm, and the often *repetition* of it either ſpoils the Part, or at beſt fortifies it againſt it. Few, I believe, have been whipp'd into *Virtue* and *Learning*, but many, to my knowledge, have been whipp'd from them ; and then it is the worſe for them that ever they were ſent to *School*, for either the *ſeverity* of their *Treatment* makes them have an utter *averſion* for their Book as long as they live, or if they retain a *love* for it ſtill, they commonly *lard* their diſcourſes in *common Converſation* with ſuch *ſcraps*, and ſerve it in with ſuch *bombaſt*, that I muſt needs think he has a ſtrong ſtomach that does not *nauſeate* it. I declare it, when I hear this horrid *Jargon*, I know not which is greater, my pity or indignation. Certainly, nothing is more unbecoming a *Gentleman*, nothing more ſilly and ridiculous, than this *Pedantick humour*. If the Company be learn'd, nothing can grate their Ears more harſhly ; if unlearned, 'tis an *unmannerly Abuſe*. This

I take to be a *worse plague* than the former, and both of them are generally the effects of a *Rod*.

'Tis strange to me that *Persons* of *Quality*, nice enough of their Honour in other points, should suffer their Children to be whipp'd and abus'd by every *little fellow*, whose understanding a little *Latin* and *Greek* is the only Title he has to the *Birchen Scepter*, wherewith he Tyrannizes like the Abdicated *Dionysius*.

Curtius, lib. 8. *Curtius* tells us, That the Power of *scourging* the Children of the *Macedonian* Nobility resided only in their Kings, and a beating even by their Command was look'd upon to be so disgraceful, that *Alexander the Great*, for executing it, had almost paid his Life for satisfaction to the disgrac'd *Youth*.

But tho' our *Noblemen* sometimes may indulge them this Power, I wonder our *Strabo's* should so willingly forfeit the favour and respect of their *Pupil* in time to come.

The reason of our *Obligation* to our *Physicians*, and *School-masters*, is not (as *Seneca* reasons very well) because we have received *Health* of the one, and *Erudition* of the other, tho' both things unvaluable, because both of them set a value upon them, and that value we paid. *Quid ergo? Quare Medico & præceptori plus quiddam debeo, nec adversus eos mercede defungor? Quod ex Medico & præceptore in amicos transeunt; & nos non arte quam vendunt obligant, sed benignâ & familiari tractatione. What then? What is the reason I am still oblig'd, and not out of my Physicians and School-masters debt? Because of a Physician and School-master they become friends, and do not oblige us by the Art, which they sell, but by their kind and obliging devoirs.*

Lib. 6. de beneficiis, cap. 5.

Reason 5. Lastly, Some both *publick* and *private School-masters*, being more devoted to their own *Interest*, than to the *good* of their Pupils, undertake more than they have time to manage; so by taking in more *Pupils* they send out fewer *Scholars*. But this, indeed, is equally the fault of the *Parent*, who sending his Son to a Master, whose Time and Labour being to be divided amongst so many, can hope for little of either to fall to his Sons share.

Having thus gone thro' my *Reasons* of, and *Animadversions* upon the *Obstructions* in *Childrens Institution*, let me beg of *Parents* to beware of those failings for the future, wherewith I have charg'd 'em, by taking an especial care of the first 6 or 7 years the *little Ones* are under their Wing, and I hope I shall propose the best *Method* to manage them afterwards; for I don't doubt, if Vertuous and Ingenious Men be encourag'd, they can ever want fit *Tutors*, either in the following manner of teaching 10 or 12 together, or, which

(which is next beſt) in their own *Families*. Let them but take care of the main matters in their *Infancy*, and they need not fear but *Languages* will be had afterwards eaſie and cheap enough.

Childrens Minds are ſoft and moiſt *Clay*, ſuch as may be eaſily thrown on the *Wheel* even how you pleaſe, but *Age* hardens it, and *Cuſtom* confirms it, and then your *Veſſel*, whether *honourable* or *diſhonourable*, cannot be alter'd; therefore be ſure to *faſhion* it right, and *ſeaſon* it well. I admire to ſee ſeveral *Parents* treat their Children like *Bruits*, till 6 or 7 years of Age, which is the ready way to keep them ſo much longer. Next to the Care of forming their Minds, ſucceeds that of *teaching them to read*; and, methinks, this might be done without ſending them out of doors, as is uſual to a *Miſtreſs*, where, beſides the inconveniences I have before recounted, among Children of worſe *Education*, they often learn *ill Words*, and *ill Things*. Since *Childrens* Minds are pure *Virgin Parchment*, is it not a thouſand pities to ſuffer it to be ſcrall'd over with fooliſh and ſenceleſs *Characters*, much more to be *blotted* and *blurr'd* with *Anger*, *Envy*, *Pride*, and *Sullenneſs*, when it may ſo eaſily be prevented?

When they read *Engliſh* very well, 'tis time to diſpoſe of them to a *Maſter*, not only to teach them *Latin* or *French*, as is uſual, but enjoyn him to *perfect* and *poliſh* that Work which you have begun with ſo much ſucceſs, to take care they be inſtructed in *Piety* and *Morals*, in *Arts*, *Sciences*, and *Languages*.

But ſome will be apt to think, the perfecting of all this will be a Matter of great difficulty, and many Years; and that the learning of *Latin* alone taking up ſo much time, when will the reſt be perfected, which are uſually the *Studies* of *Men*, not *Children*? *Obj.*

I anſwer: I do not mean they ſhould be *ſeparate*, and *ſucceſſive Acts*, but all carried on at once; and that I believe the *Latin* Tongue may be learn'd ſo far forth as to underſtand very well a *Roman Author*, to write *Latin correctly*, and ſpeak it *fluently*, and a conſiderable knowledge attain'd in *Arts* and *Sciences*, by little Children, by the *Propoſals* following, in two years time at moſt, and that with eaſe and pleaſure, both to *Maſter* and *Scholar*. *Anſw.*

THAT a convenient Houſe be taken, a ſmall diſtance from *London*, with a large Garden, and other conveniencies. *Prop.* 1.

Prop. 2. THAT there be two Masters, whereof one to be capable of teaching *Latin*, *Greek* and *Hebrew*: The other, at least, to understand *Latin*, and speak it fluently; to be well skill'd in *Logic*, *Rhetoric*, *Geography*, and *History*; and that he write a good Hand.

3. THAT *Latin* be made a *Living Language* in the Family; *i.e.* That no other Language be us'd in presence of the Boys.

4. THAT one or both the Masters continually be present with the Pupils, whether *Reading*, *Writing*, *Translating*, or *Playing*, from 7 in the Morning till 8 at Night.

5. THAT there be no *Rods*, or any kind of *Punishment*, but that a generous Emulation be carry'd on by Rewards; to which Use the Parents shall allow *per Annum*, of which they to have an Account *Monthly* in a Latin *Epistle*, by which they may be inform'd both of their *Proficiency* and *Diligence* from time to time.

6. THAT the number of Pupils exceed not Twelve.

7. THAT they read *English* well; and that their Master take care to Improve it.

8. THAT they be not *younger* than Six, nor *older* than Eleven Years of Age.

9. THAT their *Authors*, and *Masters*, be their *Grammar*, *Dictionary*, and *Phrase-Book*.

10. THAT nothing be impos'd on them as a Task.

Here

Here follow the *REASONS* of each particular *Propoſal*, with *OBJECTIONS* Anſwered.

TO this I ſee not what can be Objected: I think it ought not to be propos'd in *London*, becauſe the *Air* is not ſo good. And how much a good *Air* contributes to the *health* of the *Body*, and that to the *health* of the *Mind*, no Perſon can be ignorant; Nor far from *London*, becauſe it not being convenient the Pupils ſhould ever be ſuffer'd to go home; and, as I ſaid before, requiſite *Parents* ſhould frequently enquire into their Sons Proficiency, they may do it in Summer, when they have a mind to divert themſelves with a Walk, and in Winter by Coach, at a ſmall expence. *Propoſal* 1.

Their *Garden* ought to be pretty large, and to have ſome choice *Plants* and *Flowers*, not only for the *Pleaſure* and *Uſe*, but ſuch a Collection ought to be made, from which the *Argument* of ſome uſeful Diſcourſe, as it were *Occaſionally*, may be treated of.

Hence they may not only be told the Names which not often occur in their *Authors*, or if they did, the Name only being known, and not the Idea, would eaſily ſlip out of their Memory, and whilſt it was there, was of no uſe.

Their *Uſe* and *Natures* alſo will be of great Advantage to them hereafter. To which I may add, That from their very *Names* they may learn a good part of the Heathen *Mythology*, as of *Daphne*, *Narciſſus*, *Hyacinthus*, &c.

I cannot ſuppoſe any Perſon can think the undertaking can be (ſo commodiouſly) perform'd by one. *Prop.* 2.

Becauſe it might grow tedious to any Man never to have an hours *liberty*, either to mind his private *Studies*, or enjoy a *Friend*. *Reaſon* 1.

Becauſe thoſe *Qualifications* which are requiſite in theſe Propoſals, are more eaſie to be found in two than one. *Reaſon* 2.

Because there seem to be two distinct Parts; the one ought, tho never *strange* nor *angry*, never to be so *cheap* as the other should necessarily be, his Province is to take especial care of their *Morals*, to give them the *sense* of their *Authors*, which ought to be such, from whence with ease, and pleasure, he might draw *Instructions* of more *useful knowledge*, to distribute *Rewards*, to carry it with a certain *coldness* to such as are guilty of a fault, and with much *kindness* and *affection* to those that do well: The other's with all *sweetness* and *affability*, to insinuate himself into their *favour*, to invent for them *Plays* and *Exercises*, tending to the Institution of their Minds, and Health of their Bodies; and that I may express it in *Tacitus*'s elegant words, *Non studia modo curasq; sed remissiones etiam lususq; puerorum, sanctitate quadam ac verecundiâ temperare.*

Tacit. Dial. de Orat.

Nor ought he only to invent such *Plays*, but often to make one in the *sport*, and show himself very much pleas'd and delighted in it; also to teach them to *write a good hand.*

Not that I would have these two *Parts* so *separate*, but that either of them might perform the others *part*, if one should happen not to be well, or have some earnest Vocation for a whole Day.

The *learning* of *Languages* being in it self, as consisting of hard, and uncouth words, unpleasant, or at best *insipid*, ought to be well cook'd, and made pleasant, before it is serv'd up to Children. The *Recipe* may easily be had, a little *Utile dulci*, the one to season it, the other to make it *palatable*, for *Children* we know love sweet things; *History* and *Geography*, especially with fine Maps, and Pictures, as falling under the sense of Seeing, afford both these; and their natural *Inquisitiveness* and *Curiosity* will give their Master a large, and apt *occasion* to Instruct them, for their whole Instruction ought to be as it were *occasional*, and not *design'd*. The Master ought to *study* their *Accessus & Idonea tempora fandi*. These, and several other *Arts* and *Sciences*, might easily be made so *palatable*, that the *Children* would hang at their Masters Lips, and, as it were, *devour* his *Words*, to have the better Account of *things*; so they might be brought to love the Language for the Art, and afterwards, yet more dearly, love the Art for the Language. Their *Play hours*, I mean, *their Absence from their Books*, (for their whole *Institution* ought to have no other Name) ought to be made as *beneficial* as any other. Hear what the Pious and Learned Author of the *Whole Duty of Man* saith on this head: *Methinks it might very well be contriv'd, that their Recreations might sometimes consist of such ingenious Exercises, that they might at once both play and learn.*

If

If any one ask how Latin is to be made a *living Language*, I answer: Their Master, who is always to be present as before, shall (after three Months spent in learning so much *Grammar* as may be necessary for them) never speak any other Language to them, nor suffer any other to be spoke before them. The Mistress of the House, in some measure, should understand and speak Latin, at least such forms as will suit her Occasions, which are about *Dressing* and *Undressing*, and serving them with *Meat*; and no Servant, at any time, be suffer'd to speak to any of them but before the Master, and that in a *prescrib'd form*. *Prop.* 5.

But tho' I were assur'd my Son may learn Latin the same way he learn'd English, by *Conversation*, in two Years time or less, yet you mean, he shall only then speak Latin as he now speaks English, *i.e.* improperly. *Obj.*

If he now speaks English *improperly*, there is a *proper* Reason to be assign'd for it; because he has convers'd most with those that spoke *improperly*, his *Nurse* or *Servants*, than which *Conversation* nothing can be more pernicious either to a Childs Language, or Manners; but now his Conversation is to be with such as speak proper. But, *Answ.*

It is not propos'd that he should learn the Latin Tongue purely by Conversation, he ought, I think, to have thus much *Grammar*:

1. To distinguish the *Parts* of *Speech* one from another.

2. To learn to decline a *Noun*, and *Conjugate* a perfect *Verb* very well.

3. He ought to be acquainted with the *Terms* of *Art*, as *Number*, *Case*, *Gender*, *Declension*; *Active*, *Passive*, *Mood*, *Tense*, *Conjugation*, *Person*.

4. To learn his *Præpositions*.

5. His *Concords*.

6. And since there are 6 *Cases*, to have about 6 *General Rules* of *Regimen*.

And

And a body would think all this might as well be done in three Months as three Years.

He ought also to be Instructed in the Analogy of the Tongue, that he may better understand, and fix his Rules in Memory.

Obj. But how can the Masters playing with them be so beneficial?

Answ. Because he may teach them more there, than the other at their Books, since (as the Ingenious Mr. *Lock* hath observ'd) 'Learning 'any thing as they should, may be made as much a *Recreation* to 'their *play*, as their *play* to their *Learning*. How many curious Fabricks may be built on their natural curiosity, and busie humour? And when sufficiently weary'd with those diverting *plays*, he may invent for them; I question not but their Natural *activeness*, (for they hate to be idle) will carry them to the *equally diverting*, tho' less *useful play*, their BOOK.

Obj. But many Men will think it too great a Condescention to play away above half their time with little Children.

Answ. I see no Reason any one should; especially since his Imployment being to invent *Sports*, and *Plays* for the Children, to introduce them into the *Penitiora* of more Useful *Knowledge*, he may lightly hit upon some things that will aboundantly recompence his pains. But if sometimes they should out-vote him, (for I would not have him insist upon any thing too much) and have a mind to play at *Nine-pins*, *Cherry-stones*, or *Cob-nut*, he needs not be asham'd of that, which the greatest Personages have delighted in. Witness *Augustus Cæsar*:

Suet. in vit. Aug. cap. 83. *Modo talis aut ocellatis nucibúsq; ludebat cum pueris minutis quos Jacie & garrulitate amabiles undiq; conquirebat.*

The Noble Pair of Friends, *Scipio* and *Lelius*, even in their Old *Age*, wou'd, in the Company of little Children, gather Shells, and pretty smooth round * Stones at *Cajeta* and *Laurentum*, and play with them, and sometimes at *Ball*. *Socrates* himself, with Children in his *Retinue*, would publickly ride up and down on an *Hobby-Horse*. For my part, I should take this to be the most pleasant and innocent Life in the World, to spend my Life in a *Garden* with such *Company*.

* *Umbilicos Val. Max.*

If

If any one thinks that Children cannot be *govern*'d unleſs by the *Diſcipline* of the *Rod*, and the ſeverity of *Reprimands*, I am ſure he only *thinks ſo*, and has never try'd the Experiment, and I doubt not but thouſands can inform him better. *Prop.* 5.

That Pedants ſo often joyn together the *Idea* of a *Rod* and *Book*, I have always conceiv'd to be the cauſe of their *ill ſucceſs* in *Teaching*. Can ſuch imagine, Children ſhould conceive any other of the latter than of the former? Can they think Children ſhould not do things much worſe under dread? I am apt to believe, few of theſe could have been perſwaded to declaim *ad aram Lugdunenſem*, tho' great Orators themſelves, and great Rewards promis'd to ſuch as came off with Applauſe. And why? Becauſe the Puniſhment inflicted in caſe of failure, being ſo great, might have poſſibly ſo buſied, and taken up their thoughts, as to have ſpoil'd the *eloquent Harangue*. But a Boy has rarely any Reward in a School; nay, ſcarce extorts an *Euge* from his *Task-maſter* if he doth well, and is certainly *whipp'd* if he doth not: Can he blame him then if he withdraws his hand from the *Ferula*, when himſelf, in ſuch a caſe, would do the ſame? Himſelf knows how fear ſo often præcludes the thoughts, as to leave room for nothing elſe; and will he expect from a Child, whoſe Paſſions are *ſtronger*, and Reaſon much *weaker*, that *Fear* ſhould not have the ſame influence over him, which it has upon Adult Perſons?

But the giving them frequent Rewards tends to make them vain, proud, or covetous. *Obj.*

Some, perhaps, it may, but that the Maſters prudence ought to prevent, and he may do it ſeveral ways; I will inſtance in one. *Anſw.*

It may be propos'd, when their *Præmiums* amount to ſuch a Sum to buy this or that pleaſant Book, neat and delicately bound; this or that fine Map or Picture; and when one has made up the Money, and bought the Book, an emulation will be excited in all the reſt till another has got it. After which, every one will ſtrive the more to ingratiate himſelf into the Maſters affection, the more have been ſerv'd before him, when he perceives his Præmiums are purely the Reward of Merit. Only the Maſter ought to take care, that two or three of the laſt have their Monies made up at the ſame time, leaſt any ſhould be diſcouraged.

Prop. 6. I hope none will Object this Number is *too many*, where there are two diligent and careful Masters. Certainly, so many may as well (some of my Friends have thought *better*) be instructed in this Method than two. And as the Ingenious Mr. *Walker* has observ'd, is neither so *tedious* to Master nor Scholar. Besides, a generous *Emulation* will be more easily promoted than amongst two or three only. And lastly, The Matter may be manag'd at lesser *Charge* to the Parents.

Nor ought the *Tutors*, through *Covetousness*, to think it *too few*. For having so small a *Complement*, they need take none in but Children very well *descended*, and such as have had a *vertuous* and *sober Education*. And these Proposals being perform'd, they will deserve the *respect* of Persons of *Quality*, whose *Interest* may stand them in good stead. But not being perform'd, I think it *too many*, and their *Reward*, if any thing, *too much*. I could wish that such as are *negligent* in this important Matter, as they are accountable *in foro Conscientiæ*, might be severely Animadverted upon by *humane Laws*. Certainly the *Cynic* was in the right on't, who trounc'd the Master because the Scholar was a *naughty Boy*.

Prop. 7. This Proposal seems very *necessary*. Because all their *Discourses* and *Authors* being Latin, it might be fear'd through a *total Disuse*, they might be at a loss to express themselves *handsomly* and *properly* in their *Mother Tongue*. The Master ought to be very careful in this particular, and, as the aforesaid Method of Conversing with Latin People, Latin Authors, and carefully observing Latin Analogy, will certainly prevent *Anglicisms* in their writing Latin, he ought to take heed that no *Latinisms* creep into their *Translations*, or *English Phrase*, and *Diction*. And this I take to be the most proper time for it, *viz.* When he begins to find they had rather speak *Latin* than *English*; (which by the use of the one, and disuse of the other, I suppose may be a little more than a *Year*) then the Scholar ought to be put upon comparing them both together, by heedfully minding their particular *Phrases*, *Idioms* and *Proverbs*, and by almost an equal use of both the *Styles*, to render them both equally *easie* and *familiar*, and yet so as neither of them may smell of the other, the *Analogy* of both the Tongues being carefully observed.

For this Reason a *Foreigner* cannot be fit to undertake this Charge,

Charge, unleſs exactly acquainted with our *Phraſe* and *Idiom*, which few are.

The Reaſon of this Propoſal is, Leſt a *Diſparity* in their *Age* ſhould cauſe the ſame *diſparity* in their *Improvement*. Not that I fear the *Elder* ſhould get the ſtart of the *Younger*, but on the contrary; for without doubt, the *younger* we put Children into this Method the *better*. The Maſters will have moſt trouble with the *oldeſt*; yet when he is once manag'd, tho' he ſhould exceed the Age in this Propoſal, if he be a *Youth* of a ſweet and loving temper, and ſtudious withal, (but in this great care ſhould be taken) he may lead the *younger* whither he pleaſeth, and do his Maſter a great deal of Service. *Prop.* 8.

But *Children* are generally thought incapable of learning *Latin* at this *Age*. *Obj.*

If People wou'd conſider how ſoon they learn *Engliſh*, I dare ſay they wou'd be of another mind. *Anſw.*

Theſe pretty little *Mimics*, with a ſweet and natural delight, liſten to all our ſounds, and very well underſtand them in a few Months, ſo far (at leaſt) as they any way concern themſelves, as may be obſerv'd by many of their *Actions*, and deſire to be underſtood themſelves. Nay, they are ſo concern'd their little *Mimiciſms* cannot be conceiv'd, that they make a thouſand ſigns to ſhew their meaning, which is as pleaſant, and delightful a *Rhetoric*, to ſuch as have but the *Leiſure*, and *Curioſity* to obſerve them, as the quainteſt *Diction*, and moſt celebrated *Harangue*. Children have, by *Nature*, no greater *Aptneſs* to imitate one Tongue than another; the Children of *Jews*, *Arabians*, *French*, and *Engliſh*, come to ſpeak much at the ſame time, and need not any particular *Rules* and *Directions* about the Matter, nor indeed ever underſtand they are Learning, and yet they all arrive at a tolerable Proficiency in two Years. The conſequence is therefore, they would equally underſtand *Latin* in that time, for none will think the *Roman Children* did not underſtand their *Mother-Tongue* till 6 or 7 Years of Age.

But ſome will ſay, Tho' this be demonſtrably true, yet they may not, perhaps, at 6 or 7 Years of Age, be ſo *capable* of Foreign *Languages*. *Obj.*

Answ. Yea, much more *capable* ; for if before that *Age* they learn'd their *Mother Tongue*, notwithſtanding their *weakneſs*, *frowardneſs*, *contraction* of their *Faculties*, and their want of *aſſiſtance* from *Art*, and that purely by hearing their *Mother*, or *Nurſe*, Liſp a little *broken Engliſh*, What ſhall we expect from them, when their *Bodies* are more firm, their peeviſhneſs abated, their *Faculties* more *dilated*, when they may be aſſiſted by *Art*, and Converſe with Men that ſpeak fine and properly?

But what need theſe *Collections*, when daily Experience tells us, That Children, after having learn'd *Engliſh*, are in a Years time ordinarily taught *French*, or *Italian*, and that with *Eaſe* and *Pleaſure*, both to themſelves and Maſter? Nay, I am credibly inform'd of a Child, of ten Years of Age, who ſpeaks five Languages very fluently by Converſation only, of which Latin is one : And undoubtedly, the learning of *Latin* the ſame way as they learn other Languages, muſt be moſt eaſie and natural.

If Authorities were wanting, where Reaſon and Experience ſpeak ſo loud, 'twere eaſie to accumulate them. 'Twas partly by this Method, but ſince better improv'd, that *Roger Aſcham* taught his Royal Scholars, *Elizabeth*, *Edward*, and the Lady *Jane Grey*, *Latin*, *Greek*, *French* and *Italian*, in *three or four Years time*, to the Accompliſhment of thoſe great *Perſonages*, and to his own eternal Honour.

'Twas this way, tho' not ſo happily propos'd, that our admirable *Cowley*, almoſt by his own indefatigable *Induſtry*, learn'd the *Latin* and *Greek* Tongues, as is obſerv'd by the *Gentleman* that writes his Life in theſe words:

'His Teachers never could bring him to learn the ordinary Rules of Grammar, but [he] choſe rather to converſe with the Books themſelves, from whence the others were taken. This, no doubt, was the better way, tho' more difficult; and he found afterwards the benefit, that having got the *Greek* and *Latin* Tongues, as he had done his own, not by *Precept* but *Uſe*, he practis'd them not as a *Scholar* but a *Native*. And this very Conſideration was the occaſion of my

5th Prop. For by making his *Authors* and *Maſters* his *Grammar*, *Dictionary*, and *Phraſe-Book*, he will better come to know the *Genuine* ſigni-

ſignifications from the *Tranſlated*, ſee how the *latter* come from the *former*, with pleaſure, and learn as a *Native* of Ancient *Rome* to *write*, and *ſpeak*, without encumbring himſelf with *Rules*, or conceiving his *ſenſe* in *Engliſh*, before he ſpeaks, or writes.

And here I cannot but obſerve the *Cauſe* our Learned *Gentlemen* of *England*, whom all *Foreigners* own to write *Latin* very *politely*, attempting to ſpeak it, do it ſo awkwardly, and (as it were) *unnaturally*; becauſe they have not learn'd it in this *natural* way: They muſt needs ſpeak it ſlowly, who having been taught by multiplicity of *Rules*, their Mind is imploy'd in three different things at the ſame time: 1. Thinking of the *Rules* by which they learn'd it. 2. Thinking of the *Engliſh* ſenſe which they carry along with them. And 3. Of the Latin *Diction* and *Idiom*, (which how troubleſome it is, themſelves knowing, can ſeldom be prevail'd with to ſpeak it, and all others, who conſider it, may eaſily conjecture) whereas a Man in ſpeaking Latin ought not to be concern'd about the two former, (for what ſignifies the *Scaffold* when the *Building* is finiſh'd) and, forgetting what *Country-man* he is, imagine himſelf a *Citizen* of Old *Rome*.

The reaſon of this is, becauſe Children finding no reſtraint upon them but *acting* freely, act much more vigorouſly and to the purpoſe. When impos'd, they oft have an utter *Averſion* to that, which otherwiſe they freely *chuſing*, wou'd take a great delight in. Bring but Children into *love* with a *Language*, *Art* or *Science*, and when that point is gain'd, and ſome of them deſire to be taught it, you may tell them, A great many Men do not underſtand it, and that it wou'd be the *way* to make them wiſer than moſt Men, and you will find they will yet have the greater *Inclination*. *Prop.* 10.

When their Deſire is ſufficiently heightned, you may pretend notwithſtanding 'tis ſo great a *Privilege*, yet you love ſuch an one (your favourite) ſo dearly for his diligence, and attention, that you could almoſt find in your heart to give him a little *inſight* into it; then proceed as tho' you were unwilling the reſt ſhould be admitted to this *favour*, and ſuch a proceeding, I queſtion not, will oblige ſome of the reſt quickly, by their *Attention* and *Diligence*, in their own *Studies*, (when they find thoſe are the only ways to recommend 'em) labour to ingratiate themſelves into your favour, to enjoy the

Privilege of your *favourite*. So by degrees you may wind up their *inclinations* to what heighths you pleaſe, and bring them all by degrees, with *ſubmiſſion* and *thankfulneſs*, to accept the favour.

Thus I have, as ſhort as I cou'd, given the *Reaſons* of the *Propoſals*, and Anſwer'd ſuch Objections as I cou'd think of, or have been made to me by Parents, when I have deſir'd them to tell me their Opinion of Mr. *Lock*'s *Method in learning Latin*, which (becauſe upon the Reaſonableneſs there- Pag. 196. Fo. Ed. of theſe Propoſals are grounded) I ſhall tranſcribe from the *Learned* and *Ingenious* Author.

" If therefore a Man cou'd be got, who himſelf ſpeaks good " *Latin*, who would be always about your Son, and talk " conſtantly to him, and make him read *Latin*, that wou'd be " the *true*, *genuine*, and *eaſie* way, of teaching him *Latin*; " and that I cou'd wiſh, ſince beſides teaching him a *Lan-* " *guage* without *Pains* or *Chiding*, which Children are wont " to be whipp'd for at School ſix or ſeven years together, " he might, at the ſame time, not only form his *Mind* and " *Manners*, but inſtruct him alſo in ſeveral *Sciences*, ſuch as " are a good part of *Geography*, *Aſtronomy*, *Chronology*, *Ana-* " *tomy*, beſides ſome parts of *Hiſtory*, and all other parts of " *knowledge* of things that fall under the *Senſes*, and require " little more than *Memory*.

Obj. But hold--- I had like to have forgot the *Grand Objection*, not levell'd at any particular part, but at the whole Deſign. The *Method* is *ſingular*, I dare not venture upon it for my *Son*.

Anſw. I hope 'tis a *ſingular good one*, and then no Matter. Is it reaſonable? If ſo, it ought to be try'd. If this were any *Argument*, there never would have been, nor never wou'd be, any *Improvements* in the *World*. *Chriſtian Religion* wou'd never have gain'd ground in the World at firſt, nor its Reformation ſince. *Philoſophy*, *Medicine*, *Law*, and all *Arts* and *Sciences*, had been thouſands of years ago put out of a *poſſibility* of being *improv'd*; nay, to ſpeak more properly, not ſo much as the *Names* themſelves had been heard of.

But if, for all that, any will think *Singularity* an *Argument*, I will beg of them to accept of it againſt our Gene-

ral

ral Method of *Education in England*, as being different from that of all Learned *Nations*, and *Ages*, that have been before us. I never heard that the *Jews*, *Ægyptians*, *Phænicians*, *Perſians*, *Græcians*, *Romans*, ever Study'd *Languages*, or if they did, that they were ever denominated *learned* from thence, much leſs order'd their Children to ſpend ten or twelve of their beſt Years in learning *Words* and *Sounds*, as tho' they were not only the *Vehicles* of *Knowledge*, but *Knowledge* it ſelf. No, no, their Maſters gave them a quite different *Inſtitution*, they Admoniſhed them to ſtudy *themſelves*, and the *Univerſe*, to *Converſe* with *Nature*, to obſerve the *heavenly Influences*; were continually preaching to them *Juſtice*, *Fortitude*, and *Temperance*, in their tender Years, and afterwards, *Oeconomics*, and *Politics*, to know how to *ſteer* and *guide themſelves* firſt, and then the *Ship* of the *Common-wealth*, if they were to be *Public Men*: They made them acquainted with the *Conſtitutions* of other *Governments*, not by *reading Books*, but *ſending them Abroad*, where their having learn'd Languages, was reckon'd as one of the leaſt benefits of their Travels. Nay, by many 'twas look'd upon a diſadvantage, and ſuch as had them were always cautious of intermixing them with their own. And were not theſe better *Inſtitutions* of Youth, than purely *Language* and *Words*, which our *School-Maſters* hunt after with ſuch earneſtneſs, neglecting the ſenſe? In which Matter I could heartily wiſh a Reformation; when a Boys Leſſon is that of *Perſius*.

Diſcite & ô miſeri, cauſas cognoſcite rerum,
Quid ſumus & quidnam victuri gignimur, ordo
Quis datus, & metæ quam mollis flexus, & undæ,
Quis modus Argento, quid fas optare, quid aſper
Utile Nummus habet, patriæ chariſq; propinquis
Quantum elargiri deceat, quem te DEUS eſſe
Juſſit, & humanâ, quâ parte locatus es in re;

Would not any Parent think it far better his Son knew the meaning of this Divine Poem than the Syntax? Were not a fair Occaſion given the Maſter to read his Pupil Lectures of Phyſics, Ethics, Oeconomics, Politics? *&c.* and by inſiſting a good while upon it, the Child, perhaps, would remember it as long as he lives.

Nay,

Nay, we are not only ſingular in our Manner of *Education* to former Ages, but this too, in thoſe *Countries* which are more concern'd to admire *Latin* than we, becauſe the *Service* of their Church is in that Tongue: For they take greater care about their Childrens *Morals*, and *Inſtitutions* of *Piety*, than Latin, but we poſtpone theſe Matters of infinitely more Concernment, or if we have taken any care in them, are willing to run the riſque; Latin they muſt have, tho' at the expence of their *Vertue* and *Innocence*, and ſix or ſeven Years of their beſt time, to be Inſtructed in uſeful knowledge to boot. And does not this look like the Proverbial purchaſe, *Pro theſauro Carbones?*

Nor do they learn it as we do, confounding themſelves with unneceſſary *Rules*, and *Exceptions* of *Grammar*; but chiefly by *Converſation*, and the Authors from whence they were taken, and by this Method can often *ſpeak* and *write* it tolerably well in a Year, and, perhaps, have at the ſame time profited in ſome *uſeful Knowledge*. And admit they do not underſtand it ſo well, as who have ſpent ſeven or eight Years about it, yet well enough for their Occaſions, to read an Author, and converſe with Strangers, (which laſt we ſeldom, after all, can do); and how Gentlemen, Tradeſmen, and all Perſons, who do not deſign their Children for Scholars, ſhou'd think ſo many Years in learning a Language (tho they were ſure they would be Critics in it) which, after all, would be but of very little uſe, well ſpent, I cannot eaſily imagine, when to underſtand it, as aboveſaid, may do as well to all intents and purpoſes; nay, better for Converſation, and may be attain'd ſo eaſily. Here 'tis propos'd, becauſe unexperienc'd in this way to take *two years* to do that, which the *Scots*, *French* and *Germans*, often do in one; and yet to ſave a Child four or five years, which wou'd have been ſpent at School in learning Latin, which may be Imploy'd to a far greater Advantage, in writing a *good Hand*, reading the beſt *Engliſh Writers*, poliſhing and perfecting his *Engliſh Style*, learning *Merchants Accounts*, ſtudying the *Mathematics*, improving thoſe *Rudiments* of *Arts* and *Sciences*, which he had ſo good a taſte of in reading *Latin*, learning the Art of a decent *Carriage* and *Comportment* with a Dancing-Maſter, Converſing with Gentlemen of *Senſe* and *Experience* in the World, whoſe *Converſation* will be much more Advantageous to him, than of any Scholar: And are not all theſe *Accompliſhments* preferrable

preferrable to the being a *Critic* in a Tongue, which existing only in Books, can never perfectly be understood? Witness several things in *Cato* of Husbandry, *Ennius* and *Plautus*, which are not understood; upon which, notwithstanding, People will *Comment* and *Criticize in Infinitum*.

But such as their Parents design for *Scholars*, in this Method, after one Year, their Master may put upon reading *Sanctius*'s *Minerva*, with *Scioppius*'s Notes, and other Pieces of *Criticism* upon *Grammar*; or, which I take to be much better, teach them from their Observations upon *Authors*, to make a *Critical Grammar* themselves, so far forth as is possible without knowledge of the Greek Tongue, it being certain that many of the Criticisms of Latin are solv'd thereby, which must needs be, since

——— *Linguæ documenta Latinæ*
Sub Græco didicit Romana juventa magistro.

And now after two or three Months spent in this Exercise, they ought to be made perfect in the Rules of Prosody; Perfect I say, for *this* being conversant about *Letters* and *Syllables*, which are prior to *Words* and *Sentences*, naturally comes to be treated of first. Orthography being *Pronunciatio vocum ore facta*, and Prosody *manu facta* (which are fundamentally the same) cannot constitute two different parts of Grammar. The Rules hereof should be put in Practice by reading *Terence*, *Virgil*, *Horace*, &c. when also Boys shou'd be brought to admire the *Delicacies* of their *Turns*, and *Fineness* of the *Descriptions*, besides the Lectures before-mentioned. After some Months spent herein, they may be shewn a Compendium of a Greek Grammar. And here special Care is to be taken that a good *Foundation* be laid, by Instructing 'em in the *Power*, *Order*, *Division*, *Quantities*, *Cognation*, and *Abhorrencies* of the *Letters*, together with their changes amongst themselves. For this Tongue not only admits *Affixes* and *Suffixes*, but frequently (even without the *Dialects* or *Poetick License*) changes every Letter of the Theme into other *Cognate Letters*, which a Lad not being well acquainted with, fights in the dark, and is often discouraged. Next they must be taught the *Paradigms* of their *Declensions* and *Conjugations* very exactly, which a few Rules of Contraction might make fewer, and easier.

When this Work is over, I wou'd rather they shou'd from their *Observations* upon *Authors* make their own *Syntax*, *Idiomatologia*, *and Tables of the Principal Dialects*, than use any other; which done, they may with success perfect their Critical *Latin Grammar*. To get a *Copia* of *Greek Words*, they may often read over the *Greek Sentences* comprehensive of all the *Themes*. From hence proceed to *Isocrates* and *Demosthenes*, thence to the Father of Historians, *Herodotus*, and at the same time desire *Dionysius* to acquaint 'em with

with a little Ancient Geography. Then for the top of all *Learning*, *Arts*, and *Sciences*, *HOMER*, into whose Company they may have eaſie Acceſs, by the Learned and Ingenious Grecian *Sylvanus*, who will alſo bring 'em acquainted with the Doric *Theocritus*. And ſince 'tis now my time to be grateful, I own, I had firſt from this Gentleman an hint of a Method which has been very Succeſsful both in *Greek* and *Latin*, which I will as freely impart.

After a Leſſon is over, and all Neceſſary Obſervations drawn from thence, we make uſe of all the *Phraſes*, and *Formula's* of Speaking in this Method.

The *firſt* Phraſe that occurs, (having firſt aſſign'd it a place in our Phraſe-Book (for we make diſtinct Books for Obſervations upon Grammar, Logick, Rhetorick, Hiſtory, Chronology, Geography, Ethicks, *&c.* that we may have eaſie recourſe to 'em on occaſion) we Practice upon with all the Varieties of *Engliſhes*, whereby all the *Caſes*, *Genders*, *Declenſions*, *Conjugations*, *Mood*, *Tenſe*, &c. may be exerciſed; which being done, we proceed to the *next*, which, having firſt entred as before, we tack to the former, and from thence raiſe ſome uſeful Propoſitions; whereby we may not only oblige their Curioſity, better their Knowledge, and Practice all the Rules before-mentioned, but their *Syntax* alſo. Which being done, we go on to the *third*, which having entred as before, we tack now to the *firſt*, now to the *laſt*, now put in the *middle*, as the variety of our Propoſitions requires, and by Exerciſing on the whole, not only reap all the Advantages aforeſaid, but having now two or three Verbs, we *Dilate*, and *Contract* Sentences, and Practice the *Rules* of *Variation*.

By this time our Sentences growing long, we diſmiſs them, and begin again: This for Day-Exercile; But againſt Evening we take care to give them a piece of *Engliſh* to Tranſlate, which comprehends all they have learn'd that day. The Variety of this Exerciſe will take off the Fatigue from the Pupil, and ſharpen the Maſter, by putting him upon reflecting on what he hath heard, or read, to furniſh himſelf with Propoſitions. Had I room, I wou'd Exemplifie this, but I may perhaps in a little time give an Account of this and ſome other Obſervations.

I ſhall leave the whole to the Reader's Judgment, requeſting his Candour and favourable Conſtruction of this propos'd Method, declaring, that I do not pretend to dictate to any, and if any will pleaſe to Vindicate the Common Method, or Propoſe another he thinks better than that, or this, I will repay him his Civility with the Intereſt of my Humble Thanks.

From my Houſe at Bednal-Green,
December the 22d. 1698.

FINIS.